

NorthWest



Masonic History

THE ONLY WAY TO HAVE A FRIEND IS TO BE ONE.

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I don't agree with everything in this Newsletter. It shows different opinions in different areas of the world. Remember, Masonry is World Wide. Masonry is different, but it's the same. Read this and think. I am not saying it's better, right or wrong, just different! I would like to have some feedback. What are your ideas about these subjects? Do you agree? Do you disagree? Please, give me your ideas. I hope you enjoy!!

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Audie Leon Murphy



Audie Leon Murphy was an American soldier and actor.

Murphy was born in Kingston, Texas on June 20th, 1925. He would attend local schools and would leave school in the 5th grade to help support his family. Murphy's father had abandoned the family, leaving Murphy's mother to care for their 12 children. Murphy worked picking cotton and became skilled with a rifle. When Murphy's mother passed away in 1941, when Murphy was 16, he would use his rifle skills to help feed his siblings.

In December 1941, when the United States entered World War II, Murphy was ready to sign up. Initially all the branches of the military rejected him for service because he was underage and underweight. In 1942, Murphy's sister falsified an affidavit regarding Murphy's age and he was accepted into the Army.

After training at Fort Meade, Murphy would be shipped out to North Africa in 1943. He would train and help prepare for the Allied assault on Sicily. From arriving in North Africa in 1943, until January of 1944, he would leapfrog up the ranks to be promoted to Staff Sergeant. He would fight his way through Italy receiving medals and commendations along the way.

In 1945, now in France, Murphy would have one of his most notable and heroic moments of the war. A German unit scored a direct hit on a M10 Tank Destroyer forcing the crew to abandon it. Murphy ordered his men to take cover in the trees while he climbed up on the M10 and using it's .50 caliber machine gun, would hold off the advancing German forces for more than an hour. He would only abandon the M10 when he ran out of ammunition. When he returned to the trees with his unit, now wounded, he directed his men to counter attack the German forces. He would remain with his men while his wound was being treated. For his actions that day, at the age of 19, Murphy would be awarded the Medal of Honor.

Murphy would be the most decorated soldier in World War II. His awards would include honors from France and Belgium for his efforts in the war.

From 1948 to 1969, Murphy would have an acting career. He would appear in 40 movies and one television series. Although most of his movies were westerns, he did star in the movie adaptation of his own memoirs. Both the book and the film shared the same name *To Hell and Back*.

The rest of his life Murphy would suffer from post traumatic stress disorder because of what he went through in the war. One of Murphy's wives, he was married twice, stated that he would often cry when he saw newsreels of German war orphans, she presumed out of guilt for his actions during the war.

Murphy passed away when the private plane, which he owned but was not flying, crashed in Virginia in bad weather.

Murphy was a member of North Hollywood Lodge No. 542 in North Hollywood, California.

Midnight Freemasons

[To Reinvest Or Start Anew?](#)

by Midnight Freemason Contributor

Robert H. Johnson



Today's article is not an article really, it's a question. I hope you all decide to voice your insights either below in the comments or on social media. Over the years we've heard countless folks talk about the benefits of an active lodge, but how do we get there? Many times lodges are in bad shape, financially and often times worse, with active membership. This can lead a man to view his membership with the specific lodge as unfulfilling, boring or even disdain.

Now, consider yourself the active member who still wants Freemasonry in his life. The question is put to us, what do we do when we decide that we still want to be active? We still want to enjoy those things that [our brand] of Masonry offers, whether it be a focus on some aspect of community, charity, education or perhaps fellowship. But where are we going to get it?

We have a few options. First, we can look for a lodge that exists which is doing what we want. This sounds easy, but maybe it isn't. Survey the lodges around you, are they really everything you want and nothing you don't? Maybe they are, and if so, you're done reading this article.

Our second option is the reinvention model. You're going to start a new lodge. Alright, well maybe not yet. It's been suggested by many that instead of getting everything together and chartering a new lodge, that we should instead look for a lodge that is in the dumps and take it over. Reinvigorate it, reinvent it. Is this for you? Will it work? Maybe the existing members will welcome this and it will work out

perfectly... Or, it could be messy. We'll have a lot to clean up. Is this too much work for us? Maybe we love a challenge.

Of course the third option is to just start a new lodge. Write some bylaws, get some guys together, figure out where you will meet, get certified on ritual and fill out the paperwork. Sounds easy enough but don't forget all the other hard work here. Gathering furniture, administrative work and red tape.

What's the best option?

I recently had a chance to ask a Grand Secretary about what he thought about new lodges, and if there is an impact for the better in terms of membership numbers and his answer surprised me. He offered me some thoughts on what the numbers prove in terms of new lodges. He said, "What we see when a new lodge is formed, is additional plural memberships and then sometime down the road, there is a dimit from the mother lodge and the guy maintains only a membership with the new lodge."

I hadn't thought of that. Membership numbers is not what this post is about, but perhaps if you were in the line of thinking about starting a lodge simply to boost membership numbers in the state, maybe that's not the right idea. The Grand Lodge of California has made it pretty simple to start a lodge, but the availability of the data on whether or not it seems to work is likely a few years away. It would be interesting to see if this model keeps members engaged, recruiting and active, thus sustaining what the members got together for in the first place. I'd like to leave you all with my final thought on the matter, and if you read my [last piece](#), you'll know what to expect here. If we're doing any of the things outlined above, we really should be doing it for one reason, your own fulfillment.

So what say you? Do you reinvest, or do you start anew?

~RHJ

[RWB, Robert Johnson](#) is the Managing Editor of the Midnight Freemasons blog. He is a Freemason out of the 1st N.E. District of Illinois. He currently serves as the Secretary of Waukegan Lodge No. 78 where he is a Past Master. He is also a Past District Deputy for the 1st N.E. District of Illinois. Brother Johnson currently produces and hosts weekly Podcasts (internet radio programs) [Whence Came You?](#) & [Masonic Radio Theatre](#) which focus on topics relating to Freemasonry. He is also a co-host of [The Masonic Roundtable](#), a Masonic talk show. He is a husband and father of four, works full time in the executive medical industry and is also an avid home brewer. He is the co-author of "[It's Business Time - Adapting a Corporate Path for Freemasonry](#)" and is currently working on a book of Masonic essays and one on Occult Anatomy to be released soon.

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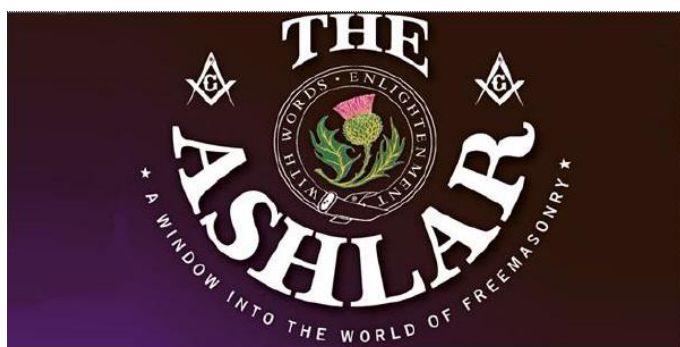
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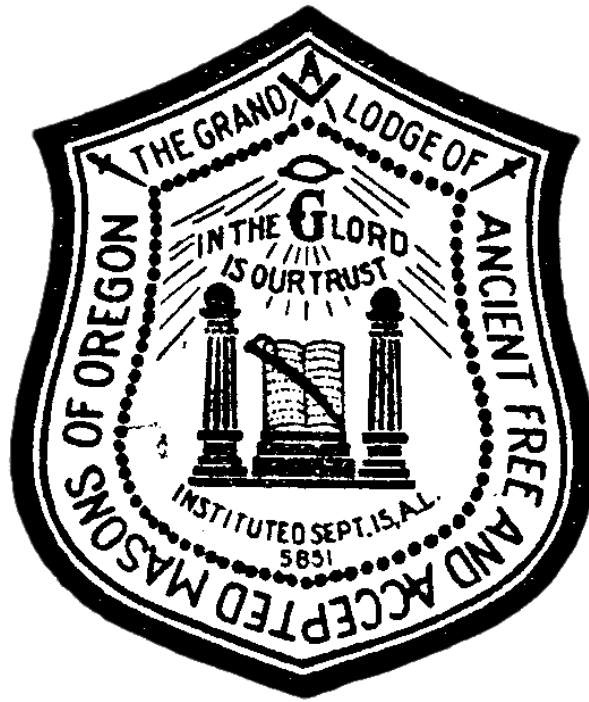
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HISTORY OF THE GRAND LODGE OF A.F.&A.M. OF OREGON

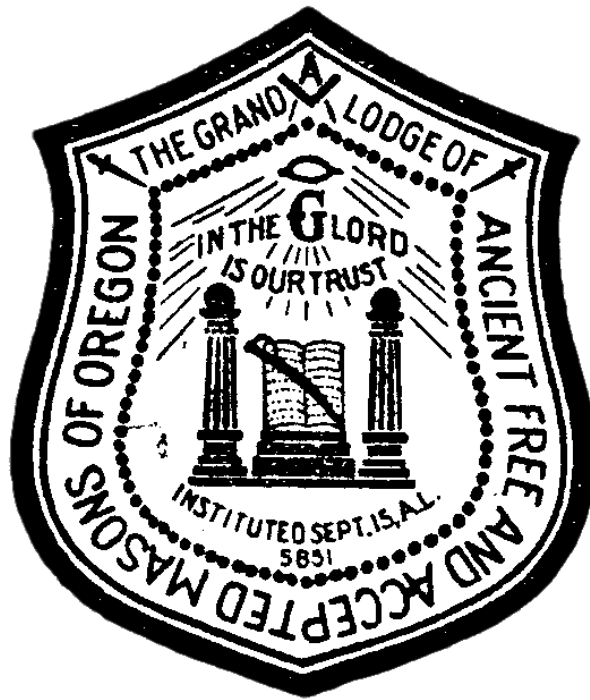
From 1846 to 1951 inclusive

Vol. I and II

John C. Wilkinson
Worshipful Grand Master

This jurisdiction had no settled policy of recording Masonic history until the 1952 Annual Communication, when the Constitution was amended to provide for a Grand Historian. By making provision for an historian and delegating to him the history of this jurisdiction would be recorded, not on a sporadic basis, but as a continued enterprise. In 1959, a Topical History of the Grand Lodge of Oregon, composed of twenty subjects deemed to be of interest to the Craft, was prepared for the use of the lodges during the Centennial year of this Grand Lodge. Some of these subjects were written in considerable detail, and there is no point in repeating this material in the History of the Grand Lodge, other than to make mention of particularly interesting items as they occur. The Topical History was mimeographed at considerable expense and distributed to all the lodges in this jurisdiction. Grand Lodge, by adopting of the report of the Grand Historian at the 1954 Annual Communication, authorized the binding of these mimeographed sets and their sale to the craft at cost. Accordingly, the complete history of our Grand Lodge is composed of the Topical History and the History of the Grand Lodge as it occurred under the leadership of each Grand Master. This history is written under the plan that a Grand Master's term of office, be it one or more years, constitutes a chapter, and will include a condensed biography of the Grand Master; excerpts from his report to Grand Lodge; date on lodges placed under dispensation, chartered, and dissolved; legislation enacted; and important events. While it must be as concise as possible, yet reader interest must be considered, in order that it will have adequate value for the Craft. Portland, Oregon

John C. Wilkinson



CHAPTER EIGHTY-SEVEN

FRED WILLIAM HARTMAN, GRAND MASTER, 1945-1946

Fred W. Hartman was born in St. Paul, Minnesota, on November 19, 1890, the son of Frank S. and Louise E. Hartman. He was of Dutch descent; his forebears having migrated from Holland to Pennsylvania in 1737. His parents moved to California when Fred was five years old, and he spent his early boyhood on one of the last of the Spanish land grant ranches near Monterey. His elementary schooling was received in California, intermediate schooling in Shattuck Military School, Faribault, Minnesota, and Culver Military Academy, Culver, Indiana, where he graduated in 1907.

At the age of 17 he enlisted in the U.S. Navy and after completing an apprentice cruise, he entered the University of California in 1912, and was recalled to the Navy seven days before war was declared against Germany in 1917. He served during the war as a chief electrician, part of the time, with the 16 Naval guns which were mounted on Flat cars and shunted from

front to front in France. After the Navy released him at the conclusion of the war, he eventually came to Portland in 1921, secured work with the Pacific Telephone and Telegraph Company, where he held various assignments from powerman to that of plant staff assistant.

On December 1, 1923, he was married to Kathleen Mark Parker, in Portland, built a home and started to interest himself in community life and youth organizations. He was active for eight years in the Boy Scout and Sea Scout movement and was the organizer of the first ship of Sea Scouts in Oregon. He held membership in Navy Post of the American Legion, Battleship Oregon Naval Post of the Veterans of Foreign Wars, Multnomah Athletic Club, Oregon Historical Society, Camera Club, Oregon Chapter Telephone Pioneers of America and was a member of the vestry of St. Andrews Episcopal Church.

He was made a Master Mason in Mt. Hood Lodge No. 157 on September 23, 1930, and served as Master in 1937, and as President of the Masters, Wardens, and Secretaries' Association in the same year. In 1937 he became a dual member of Research Lodge of Oregon No. 198, and served as Secretary for the period of 1938 through 1946.

In 1938 he was appointed District Deputy Grand Master of District No. 2 and served in that capacity through 1940. He was elected Junior Grand Warden in 1942, and was advanced each year thereafter, and elected Grand Master in 1945.

His death occurred on August 10, 1948.

Ninety-Sixth Annual Communication, At Portland, 1946

Grand Master Fred W. Hartman opened the Grand Lodge in Annual Communication on June 12, 1946, with representatives present from 157 chartered Lodges. Thirteen Lodges were not represented: Brownsville No. 36, Umatilla No. 40, Elkton No. 63, Weston No. 65, South Umpqua No. 72, Dolph No. 80, Paisley No. 86, Mount Moriah No. 95, Azalia No. 119, Sherman No. 143, Riddle No. 148, Luckiamute No. 150, and Bingham No. 168.

The Grand Master presented his report to the Grand Lodge covering many subjects, not all of them touched upon matters common to Annual Communications in the Grand Jurisdiction of Oregon, yet they involved problems and events of great importance to Freemasonry in general.

Speaking about the condition of Masonry in Oregon, he said:

"The condition of the Craft in Oregon is encouraging. There is a demand for Masonic knowledge. Many of our Lodges have inaugurated groups for the purpose of improving themselves in things Masonic; however, these efforts are not directed and

unless we assist in guiding them, it is entirely possible they will die through lack of interest. This subject will be further developed."

"Relative to today's surge of candidates, it would only seem proper to warn our Lodges that every unworthy member received is one that will be a drag on the Lodge. It would seem that there are some who believe that one junction of Freemasonry is to receive those of indifferent character to make the governing factor should be —what kind of a man is he today, what is he doing, how is he living, what are his ideals. We must remember that we are not presently acting for ourselves; rather, we are acting for our grandchildren and for Freemasonry wherever dispersed throughout the world."

He had held 26 District meetings during the year, at which he had stressed the danger of Federal subsidization of our public schools, and he emphasized the important relation of Freemasonry and the public schools, and the necessity for establishing Lodge committees who should regularly meet with school boards to ascertain what assistance they could render.

Grand Master Hartman issued seven dispensations for new Lodges:

Taft Lodges, U.D., set to work June 30, 1945.

Ainsworth Lodge, U.D., Salem, set to work July 17, 1945

Sweet Home Lodge, U.D., set to work August 9, 1945

Alsea Bay Lodge, U.D., Waldport, set to work April 13, 1946

Kingwood Lodge, U.D., West Salem, set to work May 14, 1946

Oakridge Lodge, U.D., set to work May 25, 1946

Oregon Military Lodge, U.D., sponsored by Canby Lodge No. 27

It was noted that Grand Master Hartman ignored the Code and its requirements that the nearest Lodge shall sponsor the petition of a group of Master Masons desiring to form a Lodge under dispensation. True, he stated that Canby Lodge No. 27, sponsored Oregon Military Lodge, U.D., but he ignored sponsorship in the remaining six Lodges, U.D. Also, there are no particulars on the opening of Occasional Communications for the institution of the six new Lodges within the Grand Jurisdiction. It is difficult to understand why so many Grand Masters fail to comply with the Code regarding sponsorship of new Lodges, unless some of them feel that the Code is made for the Craft but not for the Grand Master.

Grand Master Hartman reported the death of M.W. Brother Herbert Lee Toney, P.G.M., on March 3, 1946, at McMinnville, and burial by the Grand Lodge on March 6, with Grand Master

Hartman presiding and conducting the funeral service. Committal was in the family plot of the McMinnville cemetery.

He had some timely remarks regarding youth organizations, a subject in which he had personally devoted considerable time and effort to the Scout movement, consequently understood youth groups. He spoke as follows:

"It is my belief that the average member of the Craft could do a bit more with regard to youth organizations. If it true, we are an organization of men banded together for the purpose of helping one another, yet, if one does not help himself to the extent that we see youth properly educated, soon there will be no one worth helping. I would like to see more of the Craft interested in Boy, Cub and Sea Scouting; Campfire, Girl Scouts, Rainbow, Job's Daughters and DeMolay."

"I believe that now is the time to assist these youngsters, the future leaders of our Country. It is time to lay the ground work which will make them dependable citizens. There is nothing more important—not even your own business, for, if you do not have proper material to carry on your business when it comes time for you to retire—you can blame no one but yourself. This goes straight back to first principles—proper physical and mental education."

Grand Master Hartman's special interest was in Masonic Education, or, as he put it, to put more Masonry into men, rather than more men into Masonry. He expressed his opinions on the subject of Masonic Education in the following words:

"If, Brethren, you will go back to your grade school days, you will remember that a course or plan of study was given. You were not left to pick out for yourself just those things you desired to learn—if that had been the case, perhaps most of us would have chosen baseball or football."

"If that be true, why, in our rather complex subject of Freemasonry, should we not lay out a planned study and lecture course—a course that would appeal to men newly raised—a course that would have a carry over—a course that would capture the interest of intelligent men who have paid certain fees for the privilege of having opportunity of further educating themselves, a course that could be used for individual as well as group study."

"We complain many times, that individuals come into our Craft Lodges only for the purpose of passing through on their way to other organizations. With this, I do not entirely agree. It would seem that instead of feeling sorry for ourselves, we should inaugurate a program of such intensity and carryover that the interest of the new and older member would be capture and held. Let us put first things first and admit to ourselves that we are much at fault—let us admit that if we cannot hold the interest of our youngest member we should take stock of our wares and see that they are

displayed to the best advantage—this may not solve all the difficulties, but, my Brethren, at least we shall have started something that in future years will pay dividends.”

“However, in order to give this idea a proper chance, Lodge Officers will have to admit that the conferring of degrees is only a means by which we acquire new blood. They will have to admit that this is but the beginning, — not the end, they will have to admit that conferring of degrees is perhaps the least important bit of work a lodge does. They will have to admit that Freemasonry stands for a universal philosophy of life — a way of living — toleration — charity in all its forms and above all an implicit belief in a practicable, universal Brotherhood of man. If all this is done without equivocation, our Fraternity will grow in knowledge and — knowledge is power.”

“Hundreds of men are flocking to our Temples today — they will be the leaders of tomorrow — are we going to train them properly or are we to continue to operate under the theory that numbers mean strength? If we do not rise to our responsibilities it is my hope that our younger members will rise in their strength and demand of us that we give of our knowledge.”

“This assignment, being larger than any one man should carry, it is my suggestion that it be given to Research Lodge of Oregon and considered to be their responsibility. It should be their duty to work out the mechanics of a simplified, detailed educational plan for use of all Lodges and individual members. Further than this, provision should be made to publish the plan they work out so groups or individual members may put it to practical use, also a yearly report should be made by the Grand Lodge Educational Committee to the Grand Lodge covering progress made in furthering such a plan — this is a start, but one that I truly believe will bring results.”

Grand Master Hartman indicated that the time is coming and is not far away when the subject of Negro Freemasonry is going to demand more and more attention. He said that some of the Jurisdictions on the eastern seaboard are leading the way, and he brought up the subject so that the Grand Lodge could be thing about it.

In visiting Lodges throughout the Jurisdiction, the Grand Master could not help observing that the smaller the Lodge, the higher percentage of attendance was recorded. This confirmed his belief that may Lodges were becoming top heavy in membership. He stated his case as follows:

“One of the values of Freemasonry is the opportunity one has in knowing his fellows, of becoming conversant with his problems, of sharing his joys and assisting in the alleviation of his sorrows. If this be so — how can one justify a Lodge so large that only ten per cent or less attend — a Lodge so large that members are not known to each other.”

“There are twenty-two Lodges in this Jurisdiction that have more than 400 members, one is openly boasting that it intends to have over a thousand. It would sometimes seem that we have lost many of our old ideals, that we are allowing the production and assembly line method of thinking to enter our Fraternal world, that we are selfishly thinking of records in numbers rather than records of members who are doing something for the benefit of humanity in general. No wonder we lose good material to other organizations.”

The Grand Master informed the Grand Lodge that W. Brother Carl B. Donough, Senior Grand Deacon, had resigned, and W. Brother Shalor C. Eldridge had been appointed in his place. The resignation of W. Brother Donough was on account of running for the office of Governor of Oregon, and his appointment to the Senior Deacon's place was made on the express promise that he would refrain from entering politics. Brother Donough also resigned from the Jurisprudence Committee and M.W. Brother Clarence D. Phillips, P.G.M., was appointed to fill out the unexpired term.

Grand Lodge adopted a motion calling for the continuation of the dispensation for Oregon Military Lodge, U.D., in Frankfurt, Germany, which had been issued by Grand Master Harman on April 30, 1946.

The report of the Military and Naval Committee, Brother John C. Wilkinson, chairman, was presented and adopted. Its objectives, with the war drawing to a close, were the following:

1. To compile an accurate list of those Brethren who lost their lives, and, for each Brother so reported, full particulars relative to the surviving family.
2. To secure the names of all Brethren who served in World War II.
3. To urge all Lodges to maintain regular contacts with the surviving family of each Brother who lost his life in the War.
4. To urge all Lodges to make every effort to help, aid, and assist all returning Brethren who had served in the armed forces and Merchant Marine.
5. To request all Lodges to appoint a committee to handle all work incidental to the Military and Naval Service program.
6. To assist, upon request, any Lodge or Brother in securing relief from conditions which did not lend themselves to a local solution.
7. To Handle requests from other Jurisdictions relative to the welfare of their members serving in Oregon.

At the time that this report was written 48 deaths of Brethren in the armed forces and Merchant Marine had been reported by the armed forces and Merchant Marine had been reported by the Lodges. Twenty-five Lodges failed to make a report on deaths and less than half of the Lodges supplied as list of their Brethren who had served in the armed forces and Merchant Marine. Many Lodges did a splendid Job, in all

particulars, on the military and naval work, but there were a number of Lodges who did little or nothing. Generally speaking, the smaller Lodges did a splendid job in contacting returning Brethren, while the largest Lodges allowed this work to slide and some ignored it altogether, Brother Wayne Morse, McKenzie River Lodge No. 195, U.S. Senator from Oregon, rendered splendid cooperation and assisted this committee in securing action when the Red Cross declined to help.

On June 13, 1946, the Grand Lodge granted charters to Taft Lodge No. 200, Ainsworth Lodge No. 201, Sweet Home Lodge No. 202, and Alsea Bay No. 203. The Grand Master had not recommended a charter for Kingwood Lodge, U.D., at West Salem, and the Committee on Dispensations and Charters followed his recommendation. However, M.W. Brother Rex W. Davis, P.G.M., moved that they be granted a charter, because *"I have personal knowledge that they have a place to meet, that they have conferred three degrees, and I hold in my opinion that they are just as ready for a charter now as they will be a year from now"*; his motion was seconded, and the Grand Lodge granted them a charter as Kingwood Lodge No. 204, at West Salem, on June 13, 1964.

The Grand Lodge adopted a report of the Interjurisdictional Centennial Committee. It called for a tentative scheduled date in June 1948, during the latter part of the week in which the Grand Lodge holds its Annual Communication, three days planned, which would have: A banquet for the first evening, an evening of pageantry, depicting the formation of Multnomah Lodge No. 84 of the Grand Jurisdiction of Missouri, and an evening meeting with an outstanding speaker on a Masonic subject. Grand Lodges of Idaho and Washington expected to participate, and general invitations to all who could attend from California, British Columbia, Idaho and Washington. The tentative cost would total about \$17,500.00.

The Jurisprudence Committee made two short reports, which were adopted, one indicated their approval of the dispensation by the Grand Master for a Lodge, U.D., at Frankfurt, Germany, while the other report covered the Grand Master's ruling *"that was not proper to charge a Lodge U.D. for the Grand Lodge per capita tax."*

The Jurisprudence Committee reported that they did not approve Grand Master Proudfoot's action in 1945 in approving the granting of the title of Honorary Past Master of Lodges, and in another report, they did not approve Grand Master Proudfoot's action in granting dispensations to Maritime Lodge No. 193, to confer six Entered Apprentice degrees at one meeting, and another dispensation to Sunnyside Lodge No. 163, to confer eight Fellow Craft degrees at one meeting, because they held that it was a violation of the Code, as well as the Grand Master's own edict issued by him on February 9, 1945. Their reports were adopted.

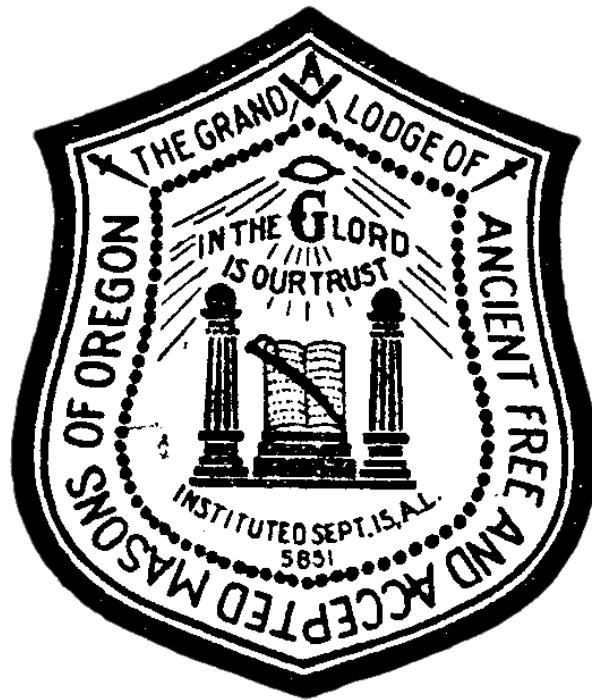
However, the Jurisprudence Committee reported against both Grand Master Proudfoot's action in 1945 and Grand Master Hartman's action in 1946, in granting

dispensations waiving time for investigation. Their reports were not adopted, and motions were then made and adopted approving the action of both Grand Masters. Jurisprudence was hanging tough on this matter, as they had previously done on Grand Masters Hay, Phillips and Robb.

The Grand Lodge, on June 14, 1946, adopted a resolution: *"That Research Lodge of Oregon should be assigned this (Masonic Education) duty by the Grand Lodge or the Grand Master, and immediately start to prepare a text, together with references, in order to perfect the mechanics of a liberal Masonic Educational plan."*

This resolution was presented by Friendship Lodge No. 160 and Milwaukie Lodge No. 109.

On June 13, 1946, Grand Lodge adopted a resolution providing for a Grand Lodge Historian to be appointed by the incoming Grand Master, to serve without compensation, and for as long a period as his work shall be approved by the Grand Lodge, or until he resigns, or is removed from office by the Grand Master, It also specified that he was not either an elective officer of the Grand Lodge, or an appointive officer in the Grand Lodge. He was to prepare a continuous history of the Grand Lodge from the time of its inception, and of each of the constituent Lodges, and the Trustees of the Grand Lodge were to supply stationery and expense money. Since it did not invoice an amendment to the Constitution, it could not make him an officer of the Grand Lodge. One fact stands out which was impossible of fulfillment, namely that he prepare a continuous history of the constituent Lodges, because none of the oldest Lodges, i.e., Multnomah No. 1, Willamette No. 2 or Lafayette No. 3, have complete histories from their inception, nor is it possible at this late date, to produce such history. Multnomah No. 1 lost its early and most important history when its records were destroyed in two fires, Willamette No. 2 claims to have a history but outside of a few photographs and an incomplete statement of its earliest meetings, it has no history worthy of that name. Lafayette No. 3 has no history, save for a small portion written by a Brother named Hoberg, dated January 5, 1888, which relies upon a letter written by the Grand Secretary of California on June 11, 1851, for the earliest known data. Other old Lodges in Oregon have a certain amount of historical data, but few have taken the time and trouble to compile a history. Your Historian's contact with many Oregon Lodges has failed to find any lodge histories of any consequence. Many of them rely on their minutes, which are frequently sketchy and wanting in factual data, and their activities of individual Brethren in the service of humanity, or in applied Freemasonry, can seldom be ascertained or substantiated. Grand Lodge in 1883, adopted a resolution requiring each Lodge to write a history, and to deposit one copy with the Grand Secretary for safe keeping. Some 37 of these histories were received by the Grand Secretary, but an intensive search for them was made in 1951 and they cannot be found.



CHAPTER EIGHTY-EIGHT

EDWARD BENJAMIN BEATY, GRAND MASTER

1946-1947

Edward B. Beaty, son of William Henry and Mary Jane (Gould) Beaty, was born near Walkerton, Indiana, December 5, 1876. His grammar and high school education was received in the public schools of Indiana, and in February 1899, he came west to attend Oregon Agricultural College, from which he graduated in 1903 with a B.S. degree. He then attended the University of California, graduating from that institution in 1916 with a M.S. degree.

He taught one year at Bishop Scott Academy at Portland, and then became the principle of Hoquiam High School, Hoquiam, Washington, From 1904 to 1908. In 1908, he was appointed a mathematics instructor at Oregon Agricultural College, was advanced to Assistant Professor

from 1912 to 1915, and, on his return from the University of California, he was advanced to Associate Professor, and in 1927 to Professor. He was always in the mathematics department, and a very large proportion of all students in agriculture, forestry and engineering attended his classes. Your Historian was one of those students.

On August 17, 1905, he was married to Sylvia M. Spaulding, and from that union was born one son, Edward B. Beaty, Jr. His wife died on June 28, 1911. On November 21, 1912, he married Mabel a. Welch, which union was blessed with one daughter, Betty Joan, who married Dr. Melvin Breese of Portland.

He was made a Master Mason in Hoquiam Lodge No. 64, Hoquiam, Washington, on December 31, 1906, and upon moving to Corvallis, Oregon, became affiliated with Corvallis Lodge No. 14 in November 1910, and served as its Master in 1913.

Master Masons who have visited the Masonic Temple of Corvallis Lodge, both the one that was destroyed by fire and the new Temple, will recall the hieroglyphics painted on the upper portions of the walls. These were placed there under W. Brother Beaty's direction and, now that he has gone, it may be that no member of the Lodge will be able to explain their meanings.

He was very active in the Order of DeMolay for 42 years, and, after Grand Master Kerr's death, W. Brother Beaty became the Active member of the Grand Council of DeMolay for Oregon.

He was elected Junior Grand Warden in 1943, advanced regularly thereafter and was elected Grand Master in 1946. In 1948, M.W. Brother Edward B. Beaty, P.G.M., became the Chairman of the Committee on Foreign Correspondence and handled this important assignment until his death. He was a regular and devoted member of the Grand Lodge after he left the Grand Ease, and never failed to keep the Craft well informed regarding the working of the Order of DeMolay.

He died in Eugene on September 3, 1964, and on September 5, Grand Master Newbry convened the Grand Lodge at the De Moss Durdan Funeral Home in Corvallis, and M.W. Brother Bolliger, P.G.M., at the request of the Grand Master, conducted the Masonic Funeral rites. A very large number of Master Masons were present, and sixty-five DeMolay boys were in attendance to pay their last respects for their head of the Order of DeMolay in Oregon. Eight Past Grand Masters were in attendance.

Ninety-Seventh Annual Communication, At Portland, 1947

Grand Master Edward Be. Beaty opened the Grand Lodge in Annual Communication on June 11, 1947, in the presence of representatives from 161 chartered Lodges and delegates from

two Lodges U.D.; 14 chartered Lodges were not represented: Oakland No. 16, Scio No. 39, Weston No. 65, Dolph No. 80, Veasey No. 82, Nasburg No. 93, Rickreall No. 110, Azalia No. 119, Ione No. 120, Lostine No. 123, Hermiston No. 138, Riddle No. 148, Luckiamute No. 150, and Siuslaw No. 192.

Grand Master Beaty attended the usual run of visitations to other Grand Lodges, Grand Masters' Conference, a Canadian Grand Masters' conference of the four Western Provinces of Canada at Banff, but the meeting which had a special significance to him was his visit to Hoquiam Lodge No. 64, F.&A.M. of Washington, on November 25, 1946, almost 40 years from the time that he had been made a Master Mason on December 31, 1906. This meeting was arranged by Most Worshipful Brother Gustav H. Schultz, Grand Master, and Most Worshipful Brother John I. Preissner of Washington. He met a number of his former Brethren and many of the boys who had been his students in high school and since had become members of the Masonic Order. He was accompanied by M.W. Brother Harry D. Proudfoot, R.W. Brother Lloyd K. McRae, Senior Grand Warden, and W. Brother R. E. Spaulding, Senior Grand Steward.

The Grand Master reported the death of M.W. Brother William J. Kerr, P./G.M., on April 15, 1947. The Grand Master knew M.W. Brother Kerr very well because they both became members of the Oregon Agriculture College faculty about the same time, Brother Kerr was President, while the Grand Master was a Professor in the mathematics department. M.W. Brother Kerr's funeral was conducted by the Grand Lodge on April 18, at Corvallis, and Grand Master Beaty personally pronounced the Masonic Funeral rites in a most impressive manner.

Grand Master Beaty attended the 75th Anniversary meeting of Fidelity Lodge No. 54 on March 29, 1947. This Lodge was also honoring a charter member of their Lodge, Brother Madison L. Jones, who had been a Master Mason for 77 years. The Grand Master was accompanied by many of his official family, and a number of Past Grand Masters. The Grand Master expressed it as follow"

"This was an unusual meeting. Since Masonry came to Oregon no one has ever had the rare privilege of sitting in a Lodge with a man who had spent 77 years as an active Mason in this Grand Jurisdiction. We again extend our best wishes to Brother Jones."

Grand Master Beaty took a much narrower view regarding two candidates, who had been elected to receive the degrees, but were maimed by the loss of limbs, than any Grand Master for several years. In each case the E.A. degree had been conferred by the Lodges, who then asked the Grand Master for a dispensation to confer the remaining degrees. He refused in both cases and ordered that no more degrees be conferred upon them and that the fee, in each case, be returned. Since there is no fixed policy in this Grand Jurisdiction regarding deviations from the doctrine of the Perfect Youth, each Grand Master makes his own rules, and, over the years since our Grand Lodge was formed, there has been a wide deviation by Grand Masters in deciding such cases.

Grand Master Beaty made some recommendations regarding degree work, as follows:

"I feel that the Jurisprudence Committee should consider this problem and either recommend a new section for the Code or give a decision which will make it clear to the Lodges how to proceed in such cases."

The above statement refers to the difficulty in getting those raised to complete the work in the M.M. lecture within six months after the candidate has been raised. The newly raised M.M. is given a receipt for dues good for six months, and after that period has elapsed sends his yearly dues even though he has not taken his examination. Many secretaries issued dues cards and the man never completes his lecture.

Grand Master Beaty noted the following;

"During the past few years most of our lodges have been and still are conferring large numbers of degrees. We often hear the question: Why do so many new Masons lose interest in Masonry? In most cases our system is at fault. We try to hurry the through the degrees before they have time to study the real meaning of the subject imparted to them. We have not made Masons but simply members."

Therefore, he recommended changes in the Code, as follows:

1. That a petition for the degrees shall not be acted upon until a period of three months has elapsed after the petition is read and referred to the Investigating Committee.
2. No Lodge shall confer more than one degree upon a candidate within thirteen weeks except by special dispensation of the Grand Master.

The Grand Master noted that the expenses of the Grand Master and the Trustees are paid, and the Trustees pass on these bills at their monthly meeting. There is no limit placed upon the travel that the Grand Master may do, but he felt that a budget should be set up for this work, with signed vouchers required of each officer showing the amount of the expenditure and for what purpose. After the expense has been allowed by the Trustees, the vouchers should be placed in the custody of the Grand Secretary and be included as a part of the final audit for the year.

Brother Ulysses Grant Dubach, Grand Orator, and a member of Corvallis Lodge No. 14, presented an outstanding oration entitled "Out Nation, Our Fraternity, and Ourselves," which should be read by all thinking Master Masons. He was a professor of political science at Oregon State College, and after retiring from that institution, filled a similar position at Lewis & Clark College. He was a most interesting and well-informed man in this particular field.

A report of the Interjurisdictional Centennial Committee Composed of M.W. Brothers Clarence D. Phillips and Leslie M. Scott was presented to the Grand Lodge and adopted. It pointed out the magnitude of the proposed centennial, as devised by last year's committee, would cost twice as much as originally estimated or a sum between \$30,000 and \$35,000. They felt that the celebration of such an important event was stimulating to Masonry, but that the cost thereof should not run into extravagant figures, feeling that many better uses of

such money could be had. The Grand Lodges of Idaho and Washington had already made financial contributions, but the committee did not feel that we should request any contributions from sister Jurisdictions.

The suggestion had been made to their committee that the centennial celebration be limited to one of a local character, and handled by Multnomah Lodge No. 1, with such financial assistance from the Grand Lodge as the Grand Lodge Trustees might consider proper. Accordingly, the committee recommended that the foregoing plan be followed; that Multnomah Lodge No. 1 be advised that they may proceed to prepare for such Centennial Celebration as they may desire, and that the Grand Lodge Trustees be authorized to give such financial assistance in this particular celebration as they consider proper.

On June 12, the Grand Lodge granted a charter to Oakridge Lodge No. 205; and on the same date granted a charter to Sidney Croft Lodge No. 206, which had been put to work under dispensation by Grand Master Beaty on August 16, 1946, although he made no report to the Grand Lodge on his action, neither do the Proceedings of 1947 disclose the approval of the nearest Lodge. Much later copies of the Proceedings disclose this often-missing material, but strictly speaking, the validity of some of this information is open to question.

Grand Master Beaty also issued dispensations for Lodges Under Dispensation at Trail and Tigard and neglected to inform the Grand Lodge of his action. The Committee on Dispensations and Charters reported that Cascade Lodge U.D., Trail, Jackson County, was instituted by Grand Master Beaty on June 6, 1947, and that Tigard Lodge U.D. was instituted by Grand Master Beaty on May 28, 1947, and the committee said that Beaverton Lodge No. 100 sponsored this Lodge. Their report on Trail Lodge U.D. cites no sponsoring Lodge. Both of these new Lodges were continued under dispensation for another year. Oregon Military Lodge U.D. at Frankfurt, Germany, was continued under dispensation.

Grand Lodge adopted the report of the Jurisprudence Committee covering the rights of Lodges Under Dispensation. Since this matter is of prime interest to Masters of Lodges under dispensation, and your Historian was subsequently in that status, it will be quoted, in full:

“Section 201 (7) of the Grand Lodge By-Laws, provides as follows:

(7) Rights of Lodges Under Dispensation—Lodges under dispensation shall have territorial jurisdiction as provided in Section 206, and may exercise all the rights of chartered Lodges, except electing the three principal officers, installing any of its officers, granting demits, and sending representatives to the Grand Lodge; but they may send the Worshipful Master and Wardens or any of them as delegates to the Grand Lodge.”

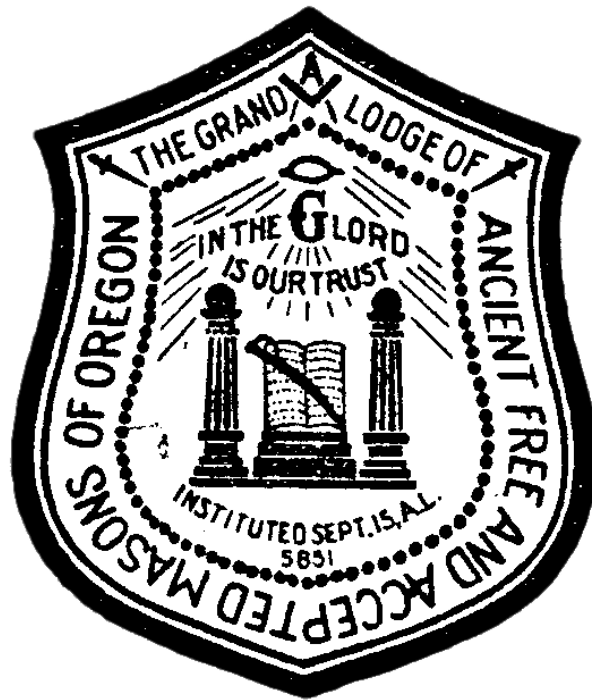
“Under this provision we are of the opinion that a Lodge U.D. has the power to adopt by-laws. If no by-laws could be adopted, there would be no method for the Lodge to determine its time of stated meetings, or to fix the amount of its dues and fees.”

“We are of the Opinion that all members of a Lodge U.D. shall be required to pay to the Grand Lodge, the same per capita dues as required of other Lodges under charter.”

“We are of the opinion that the members of a Lodge U.D. shall have the same privileges of visitation in other Lodges, subject only the restrictions on visitation that govern the members of chartered Lodges. This right of visitation should also be enjoyed by any member of a Lodge U.D. who was made a Master Mason in such a Lodge while under dispensation.”

“We are of the opinion that a Lodge U.D. has the right to issue official receipts for dues, although these may be special forms, rather than the regular receipts issued by chartered Lodges.”

A joint report of the Finance and Jurisprudence Committees was approved by Grand Lodge; it provided that the Grand Secretary's salary was to be fixed at \$4,200.00 per annum, payable monthly.



CHAPTER EIGHTY-SIX

WALTER MILTON RANSOM, GRAND MASTER

1947-1948

Walter M. Ransom was born June 28, 1897, on a farm in Smith County, Kansas, the son of Maurice and Nancy Ransom. The family moved to Salem, Oregon, and he was educated in the public schools of Salem, and graduated from Salem High School in 1917. On July 2, 1923, he was married to miss Ruth Edwards of Laclede, Idaho, and from that union was born a daughter, Delcie.

Information is lacking regarding his subsequent education but quite apparently he graduated from a university or college, because it is known that he taught school in Brush, Colorado, for one year, that he was a civil engineer for the Oregon State Highway Departments, and County Engineer for several years for Umatilla County. In 1933, he moved to Eugene and purchased the Eugene Insurance Agency, and carried on in that business until his death.

He was a member of the First Baptist Church of Engene. He was also in the Eugene Y.M.C.A. on the Board of Directors for manyh years, and served the Engene Chamber of Commerce as a director and on many committees.

He was made a Master Mason in Pendleton Lodge No. 52, Pendleton, on March 26, 1928, and served as Junior Steward, Senior Steward, and Junior Deacon. He affiliated with McKenzie River Lodge No. 195, on December 7, 1933, and served as its Master in 1940. He became a dual member of Research Lodge of Oregon No. 198 in 1945.

He was appointed District Deputy Grand Master for District No. 9 in 1933, but seven days prior to the Annual Communication of 1944, Grand Master Robb appointed W. Brother Ransom to the place of Senior Grand Deacon, to fill out the term of W. Brother W. Martin Marbut who had left the Grand Jurisdiction. Just a week later he was elected Junior Grand Warden in 1944, advanced each year thereafter, and was elected Grand Master in 1947.

Ninety-Eighth Annual Communication, At Portland, 1948

Grand Master Walter M. Ransom opened the Grand Lodge in Annual Communication on June 16, 1948, with representatives present from 157 chartered Lodges; 20 chartered Lodges were not represented: Belt No. 18, Thurston No. 28, Leganon No. 44, Grande Ronde Valley No. 56, Weston No. 65, Dolph No. 80, Joseph No. 81, Veasy No. 82, Paisley No. 86, Arlington No. 88, Fossil No. 89, Mount Moriah No. 95, Standley No. 113, Azalia No. 119, Lone No. 120, Hermiston No. 138, Bend No. 139, Riddle No. 148, Vernonia No. 184, and Siuslaw No. 192.

Grand Master Ransom's report to the Grand Lodge was short and to the point and a considerable portion of his opening statement will be quoted.

"I have covered this jurisdiction from North to South and East to West, always enjoying the fine fellowship which exists in the lodges over this fair state of ours. I have visited one hundred and seven lodges which includes thirty-one district meetings since we met last June. That is not a record for visitations, but when you consider the number of miles between visits you will have to admit that it keeps one quite busy for a year. Last year I told you I had a plan, and that plan was to consolidate the gains we made during the war years. I was in hopes that I had one whereby Masons who had been raised during the past five years could be educated to the principles and purposes of Masonry, and to accomplish it I asked every lodge in this jurisdiction to hold at least ten planned meetings during the year. I am glad to report that the response has been far greater than I anticipated a year ago. You have held in this jurisdiction more than twelve hundred planned meetings. I did not expect 100% results. I knew many lodges were so tied up with their programs that they would not be able to comply with this request. The planned meetings have consisted to speakers on Masonic subjects, meeting where DeMolay, Rainbow Girls and Jobs Daughters have exemplified their work, meetings to entertain the Star Chapters and many social nights, all of which have greatly increased the attendance in the respective lodges."

At the request of Lodges in District No. 18, he created a new district, No. 31, with La Grande No. 41, Grand Ronde Valley No. 56, Elgin No. 67, and Cove No. 91, and appointed W. Brother Silas B. Morgan as District Deputy Grand Master. This left the office of Senior Grand Steward open and he appointed W. Brother Edwin L. York to fill that place. Senior Grand Deacon Clifford Benson found it necessary to resign from that place, and the Junior Grand Deacon, W. Brother James Whipple, was moved up to the Senior Grand Deacon's place, and W. Brother Fred A. Purdin was appointed Junior Grand Deacon.

The death of M.W. Brother Earl W. Snell, P.G.M., Governor of the State of Oregon, on October 28, 1947, was reported to the Grand Lodge; and the death of M.W. Brother William C. Bristol, P.G.M., on July 24, 1947, was also reported.

Grand Master Ransom said that most thinking Masons realize that there is a greater degree of fellowship in the smaller Lodges, and that it was a known fact that the percentage of attendance is greater in the smaller Lodges than it was in the larger ones. It was therefore a matter of considerable satisfaction to him that he was able to grant a dispensation to Ashlar Lodge in Portland on March 11, 1948, and Crater Lake Lodge in Klamath Falls on May 1, 1948. Grand Master Ransom Opened the Grand Lodge in the Pythian Building on March 11, 1948, and instituted Ashlar Lodge U.D., with John C. Whikinson, W.M. Ben I. Swank, S.W. and George Fox, J.W. This was the first new working Lodge in Portland in twenty-five years; Research Lodge of Oregon was instituted in Portland on January 22, 1932, but inasmuch as that Lodge acquired its membership by affiliation only, it cannot be considered a working Lodge. Ashlar Lodge was sponsored by Albert Pike Lodge No. 162 and a majority of the Lodges in the concurrent jurisdiction of Portland and vicinity approved the formation prior to the issuance of the dispensation.

Grand Master Ransom opened the Grand Lodge in Klamath Falls on May 1, 1948, and instituted Crater Lake Lodge U.D., which had been sponsored by Klamath Lodge No. 77.

There is an interesting episode in connection with the institution of Ashlar Lodge U.D., in that Grand Master Ransom informed W. Brother John C. Wilkinson, Dispensation Master, that the Lodge could have no by-laws and no stated meetings, and that whenever they met they could hold a business meeting. Thus, W. Brother Wilkinson (who is now Grand Historian) held a business meeting every Thursday, because the Lodge met every Thursday. Grand Master Ransom informed W. Brother Wilkinson that he was aware of the adopted Jurisprudence Committee report which said that a Lodge U.D. could have by-laws and stated meetings but that he did not hold with that decision. After this Lodge had been working for several weeks, the Grand Master informed W. Brother Wilkinson that Ashlar would not get a charter unless it elected a Secretary. There was no Secretary because the Brother chosen for that station was ill but the members refused to elect another Brother. When Grand Master Ransom was asked by W. Brother Wilkinson for a letter, ordering him to elect a Secretary, the Grand Master refused because he only recognized two Brethren in the Lodge, himself as Grand Master and the Master of the Lodge, and that he did not recognize the Wardens even

though their names were on the Dispensation. Accordingly, when the Lodge met, the Master declared the Secretary's station vacant, and a new Secretary was elected. This material was placed in the history because Grand Master Ransom reported no rulings to the Grand Lodge, but he most certainly made these and they were quite unorthodox.

The oration, "Freedom's Mandate to Masonry" by W. Brother Frederick M. Hunter, McKenzie River Lodge No. 195, presents a very interesting discourse on the relation of Freemasonry to the history of mankind and present political trends in the world. Brother Hunter was a scholar and a well known educator and this oration should be studied by Masons seeking light on our times.

W. Brother R. Webb Stayner, Master of Multnomah Lodge No. 1, was introduced to the Grand Lodge, and he invited the Brethren to the Centennial Celebration of the founding of Masonry in Oregon, which was to be held in the Masonic Temple of Multnomah Lodge at Oregon City, on Thursday evening, June 17, 1948.

Grand Master Ransom on July 22, 1947, opened the Grand Lodge at Brookings, and constituted Sidney Croft Lodge No. 206 and installed its Charter officers. Brethren from eight Grand Jurisdictions were present for this ceremony.

Grand Master Ransom on July 12, 1947, opened the Grand Lodge at Oakridge and constituted Oakridge Lodge No. 205 and installed its Charter officers.

On May 22, 1948, Grand Master Ransom convened the Grand Lodge at Oakridge and laid the cornerstone of the Oakridge Grade school.

Grand Secretary Proudfoot's report disclosed some interesting information: The General Fund shows a total of \$181,894.41, an increase of \$10,076.53. Life Membership Fund shows that 316 Life Memberships were issued during the fiscal year, ending April 30, 1948, the total issued since the program was instituted was 4,087, and the total amount in the Trust Fund was \$518,537.87. As of December 31, 1947, there were 35,074 Master Masons, 2,280 had been raised, 119 had been dropped for non-payment of dues, there had been 555 deaths, and the net gain in membership was 2,068.

The Grand Lodge on June 17, 1948, granted charters to Tigard Lodge No. 207, Cascade Lodge No. 208, Trail, and Ashlar Lodge No. 209, Portland. Oregon Military Lodge, Frankfurt, Germany, was continued under dispensation.

W. Brother Frank W. Knoll, Grand Lodge Historian, made a report on the subject "How Masonry Came to Oregon."

Grand Lodge adopted a resolution that Research Lodge of Oregon No. 198, was authorized and empowered to set up, establish and proceed with a broad Masonic advancement program in such manner and under such conditions as the Grand Master and the Grand Lodge Trustees may approve. Expenses for the conduct of this program, when authorized by the Trustees of the Grand Lodge, shall be a charge against the Grand Lodge. And Research Lodge,

if it accepts the assignment, shall report its progress and accomplishments to each Annual Communication of the Grand Lodge so long as they retain the assignment.

M.W. Brother Fred W. Hartman, P.G.M., Master of Research Lodge of Oregon No. 198, on behalf of the Brethren of the Lodge, accepted the assignment.

The Interim Committee on Education, as authorized by a resolution adopted at the Annual Communication of 1947, and appointed by Grand Master Ransom, made a report on an exhaustive and comprehensive survey of the subject of Masonic Education. They determined that the four different fields of study of Masonry, as it has developed through the years, would provide the active Mason with ammunition for the current struggle. From such study he would derive increasing satisfaction in his Masonic relationship, and in addition be a much more effective and patriotic citizen in supporting and improving those institutions which are representative of the ideals of Masonry, such as the Home, the church, the school and good government. For these Masonry has always courageously fought. These are in four fields:

1. The Symbolism and Traditions of Masonry.
2. The Factual History of Masonry.
3. The Effect of Masonry upon the Critical Eras of the Past.
4. The Mandate of Present-Day Peoples in Masonry.

A resolution was presented to Grand Lodge which called for increasing the per capita contribution for the support of the Masonic and Eastern Star Home from the Present \$1.50 to \$2.50. On the first ballot it was not adopted, but, on the following day, M.W. Brother Otto C. Hagmeier, P.G.M., addressed the Grand Lodge on the subject of increasing the per capita Tax on account of the inadequate revenue for the support of the Home. I can see him now, just as though it happened yesterday, he stood by the lectern and the loud speaker, holding in his right hand a package of Pall Mall cigarettes, and he said *"I cannot believe that there is anybody in this Grand Lodge that is so cheap that he would not contribute the value of four packages of cigarettes to the support of the guests in the Masonic and Eastern Star Home."* Another vote was then taken and it passed, so far as it could be observed, by an unanimous vote.

On June 18, the Grand Lodge adopted a resolution calling for relief for flood sufferers, in the recent floods in the Portland area, some of whom were members of the Craft. It noted that the great tenet of the Fraternity is charity, and that the Grand Lodge had already appropriated \$2000.00 for flood relief, yet the need was great, consequently the resolution read as follows:

"Be It Resolved, That the Lodges of this Grand Jurisdiction be requested to make such voluntary contributions as will bring the contribution of this Fraternity to an amount in keeping with the position it holds among the Fraternities and the charitable instincts

of its members, such funds to be disbursed in the discretion of the Grand Lodge Trustees, and

“Be It Further Resolved, That contributions equal to 25 cents per member be suggested to the Lodges as suitable contributions.”

It was approved by the Finance Committee and adopted by the Grand Lodge.

The Jurisprudence Committee reported on a proposed change in the definition of liquor traffic. They did not approve the original proposed amendment, but they recommended that a substitute amendment, which they had prepared, be adopted, and after considerable explanation by M.W. Brother Clarence D. Phillips, P.G.M., member of the Committee, the Grand Lodge adopted the amended amendment, and then adopted the amendment to the by-laws.

The original proposed amendment to the Code, which the Jurisprudence Committee replaced with their own version, read in part follows:

“Any Mason who shall own, purchase, control, maintain, operate, engage in and/or be employed in the sale of intoxicating liquors, or beverages, in any liquor saloon either directly or indirectly, shall be deemed guilty of a Masonic offense, and upon trial and conviction by the Masonic tribunal having jurisdiction in the case. . . .”

“After serious consideration, the Jurisprudence committee is of the opinion that the amendment as proposed would be so restrictive as to bar from Masonry some worthy persons who might be employed by hotels or restaurants in some occupation entirely removed from the dispensation of liquor, but the hotel or restaurant might have a beer or wine license. The proposed amendment would make it a Masonic offense to be employed by any person owning an establishment where the sale of and/or mixing of intoxicating liquors to be consumed or drunk on the premises where sold is any part of the business conducted.”

M.W. Brother Phillips set forth a long, very interesting explanation of the original proposed amendment. We will quote a portion of his explanation:

“After considering the opinions and suggestions that were made by many of the brethren, we felt that we pretty well understood what they had in mind, although we felt that what had been submitted a year ago was very restrictive and had some of those peculiar effects that comes from legislation, which might not say exactly what somebody intended. And when you get into the definition of the sale of intoxicating liquors as a Masonic offense, of course, we all realize we get into a very controversial field. In the first place, Masonry is not a prohibition organization; it does advocate temperance; and we have always followed the practice through the decades and centuries of not bringing into our membership those who were bartenders in liquor saloons. . . .”

"To show how unworkable the proposed amendment would be, if a fellow was employed by an employer, who owned any kind of establishment where any part of the business was the sale of intoxicating liquors that person would be barred from presenting a petition to a Masonic lodge. He might be the cashier in a hotel, he might be the janitor in a hotel; he might be far removed from the dispensation or sale of intoxicating liquors, yet if he was employed by a person who perhaps had some sort of a cocktail bar or a cocktail lounge or something like that in one part of his hotel, or he might have a beer or wine license. It doesn't quite make sense, and incongruous situations often arise over this particular question. If you have read your report of your Foreign Correspondent, on page 21 you will find a brief synopsis from Tennessee, and I would like to read to you just what it is to show you how these things arise."

"Tennessee: In report of the Correspondence Committee, Brother W. P. Douglas, Foreign Correspondent, records two rulings made by Oregon's own neighbors: 'Grand Master of Idaho ruled that a Mason selling liquor by the drink over the bar was not guilty of a Masonic offense, for he said the Grand Lodge had gone on record permitting a Mason to be employed in a state liquor store and he could see no difference in selling liquor, whether it be by the bottle or by the dram'"

"We have the same situation in Oregon, and we sell it through the state agency. Many of our members are employed by the state agency. They may be entirely dry, yet they are selling it by the bottle. And this correspondent goes further:'. . . . Yet the Grand Master of Washington ruled that a man engaged in making cartons for brewers could not be admitted, while the manager of a state liquor store was a Mason.'"

"Well, it does have far reaching effects, Brethren, and we have proposed in this amendment some corrections and broadened the field to some extent so that the general effect of it would be this: That we have redefined a liquor saloon in the first place, as to include such things as, 'Such places of business commonly known as a beer tavern, beer parlor, cocktail bar, cocktail lounge, night club, and any similar place, and is hereby defined as a place where the main business conducted is the sale of, or mixing of, intoxicating liquors to be consumed or drunk on the premises where sold or served.' So it is a little more inclusive than the definition we have at the present time. We have also included in there, you will notice, the word, 'mixing.' A good many of these places, and under our state act at the present time they are not permitted to sell hard liquors, but they are permitted to engage in the business of mixing, you might say, if a person brings their own bottle. Well, if that business is predominant, if that is the main business of just mixing liquor, he is more or less conducting what we knew in the old days as a liquor saloon, with the exception that you can't buy it by the glass in Oregon. Well, that broadened the definition somewhat. In addition to that, we included these words, that it was "a Masonic offense to engage in any business tending to corrupt private or public morals."

The amendment as adopted by the Grand Lodge read as follows:

“Connection with Liquor Traffic or Immoral Business a Masonic offense — Any person, who shall keep what is commonly known as a liquor saloon, or similar place as hereinafter defined, or attend to the bar of such a liquor saloon or similar place, or who shall engage in the illicit sale of liquor, commonly known as ‘bootlegging,’ or engage in any business tending to corrupt public or private morals, shall be deemed guilty of a Masonic offense, and upon trial and conviction by the Masonic tribunal having jurisdiction in the case shall be indefinitely suspended; provided that the term ‘liquor saloon’ shall include such places of business commonly known as a beer tavern, beer parlor, cocktail bar, cocktail lounge, night club, and any similar place, and is hereby defined as a place where the main business conducted is the sale of, or mixing of, intoxicating liquors to be consumed or drunk on the premises where sold, or served.”

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Grand Lodge adopted a resolution which called for the incoming Grand Master to appoint a special committee to revise and codify the Masonic Code of Oregon and report at the next annual communication’ and the Trustees of the Grand Lodge were authorized to approve necessary stenographic assistance.

Grand Lodge adopted a resolution regarding an Endowment Plan for the George Washington Masonic National Memorial, and thereby approved that any money remaining from the \$1.00 fee due the Grand Lodge for each Master Mason raised, by the end of the calendar year 1948, was to be paid to the George Washington Masonic National Memorial Endowment Fund. It further provided that the assessment of \$1.00 per Master Mason raised be continued, and the moneys received to be paid to the Memorial Fund under the supervision and by direction

of the Grand Lodge Trustees. The Grand Master and the Trustees were to report to the Grand Lodge in 1949 relative to the plans of the Memorial.

www.masonichosting.co.uk/Ashlar/
www.circlepublications.com

<http://themasoicroundtable.com/>

[Be sure to check this web site. They have a lot of interesting information.](#)

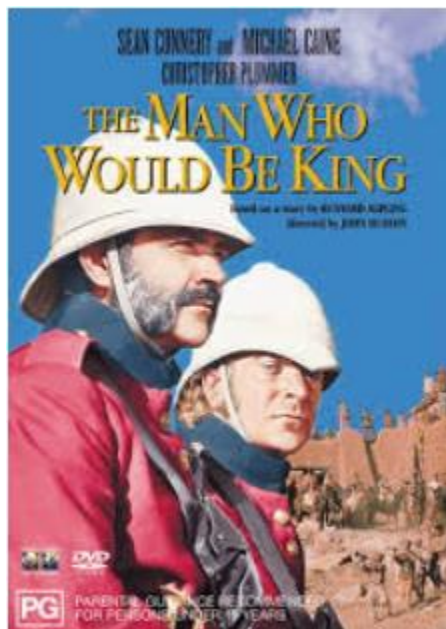
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Today in Masonic History we discuss Freemasonry on Film.

Freemasonry has appeared both accurately and fictitiously in film since the early days of the genre.

Freemasons have played their part in the development of the Movie industry. People like [Louis B. Mayer](#) and the Warner Brothers helped to establish the industry. Or actors such as [Clark Gable](#) and [John Wayne](#) who worked in front of the cameras delighting fans all over the world.

Freemasonry as an organization, depending on the film, has been treated harshly, fairly, accurately and inaccurately. Much of this is made easier by the perceived nature of our "secret society". In fact it is such a secret society that every day more and more websites like this one are popping up all across the Internet to inform members and non-members about the inner workings of our organization.

There are far too many movies for me to list that mention Freemasonry or cast us as the heroes or villains. Instead I am going to tell you about three of my personal favorites.

Let's start with the easy one, *National Treasure* which was released in 2004. The movie actually played on the connection made by [Andrew Michael Ramsay](#) when he made a veiled connection between the Knights Templar and Freemasonry. In the film, Freemasons receive from the [Knights Templar](#), after they are arrested by the King France (a real event), the treasure that the Knights Templar are thought to have uncovered on the temple mount when they had control of Jerusalem (a partially real event). The treasure is hidden on American soil and the founding fathers, some of whom were mason (not as many as Freemasons like to believe), left clues on the Declaration of Independence and other prominent landmarks associated with the founding of the country. Like most films involving Freemasonry it has it's parts where a mason will say "yeah, kind of." Still if you are looking for a fun movie for a lodge movie night, it is a good way to go.

The next film is the movie *From Hell*. The story follows the detective who is assigned the Jack the Ripper case in 19th century London. As he pursues the killer he discovers that there is a conspiracy going on and Freemasonry is at the center of the conspiracy. In the film, the main character has to deal with the Commissioner of Police [Sir Charles Warren](#) a real individual and mason who was the first Worshipful Master of Quatuor Coronati Lodge. As the movie progresses on the involvement of the Freemasons becomes more and more apparent and includes a scene toward the end which is now infamous in Masonic lore. It is the moment when writing is found on the wall where, allegedly, Jack the Ripper has inscribed that it is all the "Jues" fault. Some have connected the word "Jues" to the three villains in Masonic ritual. The moment in the film

is historically accurate as it is Charles Warren who actually orders the writing to be removed from the wall. The real Warren would later indicate that he did it because, despite the misspelling of the word Jews, that there may be some who would go after Jewish members of the community. This is another good movie for a masonic movie night. A warning it is rather graphic when it comes to many scenes.

The final film is, in my opinion, the best film for any Freemason to see. *The Man Who Would Be King* is based on the short story (you can read it [here](#)) by [Rudyard Kipling](#). In the movie Kipling encounters a man who steals his pocket watch and quickly returns it to Kipling when he realizes that he has stolen from a brother mason. The story follows the man who Kipling encounters and his friend as they make their way into a country bordering on India and try to make their fortune. Along the way a series of misunderstandings and the discovery of a city that was founded by Alexander the Great, who in the film is claimed to be a mason, the two men rise to power only to have their deceptions revealed and punished. There is probably no other film out there that has such a strong masonic overtone. Not to mention the movie is fun with many funny parts between the two stars Michael Caine and Sean Connery (to my knowledge neither are masons).

For those who click through to read the full article, I invite you to respond to the post on social media and let us know your favorite Masonic themed movie.



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This is just like the lodge, if you don't tell the Master what you think, how is he to know what you want from your lodge.

